

Withdrawn
Sens

International Military Tribunal for the Far East

United States of America, etc.

against

ARAKI, Sadao, etc.,

Affidavit

Deponent KAWADA, Mizuko

I hereby make affidavit as under mentioned after taking an oath as appended herewith, following the established form in our Country.

On Hakkō-ichiu

1. I hold the chair of Chinese Classics at the Waseda University and am, at the same time, a non-regular member of the staff of the Cabinet. I have occupied the lectureship for 17 years, namely from the 5th year of Shōwa (1930) up to the present.
2. The phrase "Hakkō-ichiu" is derived from a clause of the edict issued by Jimmu, the first Emperor, when he had his palace built at Yamato-Kashiwa in April in the very year of his accession to the throne (660 B.C.) The clause says:

"六合を兼ねて都を闢き八紘を掩ひて宇を爲す。"

"Rikugō o Kanote Miyako o hiraki, Hakkō o ōite ie to nasu".

"Found a metropolis over 'Rikugō', Make a house covering 'Hakkō'".

The full text of this edict is found in the "Nippon-Shoki"

3. The 'Nippon-Shoki' is an authentic record of Japanese history edited under the Imperial command in the 4th year of Yōrō (720 A.D.) in the reign of Genshō, the 44th Emperor, by Prince Ippen Toneri and others.
4. 'Rikugō' means the heaven, the earth and the 4 directions. 'Hakkō' means the 8 directions, the subdivisions of the 4 directions and is a phrase found in the Chinese classics, such as "Rosshi (Lichtsu)" "Sōshi

(Chuangtzu)", "Wenanzhi (Wainantzsu)" etc. its synonyms being 八窗 (Hachiin), 八柱 (Hakkyoku), 八瓦 (Hakkō), 八埏 (Hachiyen) etc. The word '字' of the phrase "宇為" (Ie to nasu) means "under the eaves", "a sitting room" or "a house".

5. In this edict, 'Rikugō' is to be pronounced "Kuni no uchi" (in the country) and 'Hakkō' "ame no shita" (under the heaven). In short, the clause means: "To make all the countries a metropolis and all the people a household". It denotes the pervasion of the virtue of the Emperor and the eternal prosperity of the people.

6. When "八紘為宇" (Hakkō o site ie to nasu), is changed into a Chinese expression, it becomes "八紘為宇" (Hakkō-ichiu). However, it is an usage of Chinese composition of both prose and poetry to make an antithesis such as "an hour costs one thousand gold coins", "three Emperors and five Kings", "wind after five days, rain after ten days". If 8 is placed against 1, the phrase sounds rhythmical; therefore in the later period, the phrase was written as "八紘一字" (Hakkō-ichiu). In China, Wu Shih-tao (Goshidō) of the Mongolian Dynasty (1320 A. D.) used in his poetry the phrase:

"今日八瓦一字に同し"

"Konnichi Hakkō-ichiu ni onaji"

"It is the same as "Hakkō-ichiu "Hakkō-ichiu" today"

7. In the edict issued in the 12th year of Tempō (740 A.D.) in the reign of Shōmu, the 45th Emperor, there is a clause:

"八荒に君臨す"

"Hakkō ni Kunrinsu"

"Reign in the eight directions!"

In the edict issued in the 22nd year of Yenryaku (803 A.D.) in the reign of Kanmu, the 50th Emperor, there is a clause:

"八紘に降臨す"

"Hakkō ni ringyosū"

"Reign and rule in the eight directions"

In the edict issued in the 4th year of Jishō (1180 A.D.) in the reign of Antoku, the 81st Emperor, there is a clause:

"澤四海を聖化八埏に被臨す"

"Taku shikai o kome, Ka hachiou ni Kōmuru".

"Grace pervades the four seas and virtuous influence covers the eight directions"

In the imperial declaration issued in the 16th year of Eishō (1519 A.D.) in the reign of Gokashiwabara, the 104th Emperor, there is a clause:

"一天昇平、八紘靜謐"

"Itten shōhei, Hakkō seihitsu"

"Peace under the heaven, tranquility in the eight directions"

There are various forms of expression such as "八紘" (Hakkō),

"八荒" (Hakkō), "八埏" (Hachien), "一天" (Itten), "四海" (Shikai), but the meaning is the same. In the beginning, this phrase denoted the four or eight directions of the country, that is, all the parts of the state.

However, as communication with foreign countries was gradually opened, there appeared an idealistic interpretation of this phrase. Namely, this phrase has come to mean that all mankind associate with one another in peace and love, as if they belonged to one household, that is, they were parents and children or were brothers. Especially, the fact that "八紘一字" (Hakkō-ichū) came to be used instead of "八紘為字" (Hakkō-ji) is

in recent years endorses the above-mentioned interpretation. Synonyms as
 "四海一家" (Shikai-ikka)-- "The four seas one house"; "宇内一家" (Udai-ikka)--
 "All people under the Heaven in one house"; "四海同胞" (Shikai-dōhō)-- "the
 four seas brethren"; "世界同胞" (Sekai-dōhō)-- "world brethren" came into
 vogue.

Written Oath

I hereby take an oath that I will tell the truth, conceal nothing
and add nothing in accordance with my conscience.

(Signature and seal) KAWADA, Mizuko

At Tōkyō, on December 16, the 21st year of
Shōwa (1946)

Deponent KAWADA, Mizuko

I hereby certify that the aforementioned person took an oath
and affixed his signature and seal in my presence.

On the same day, at the same place,

Witness KAWAKITA, Konjirō

DLF DOC # 198

Translation Certificate

I, William E. Clarke, of the Defense Language Branch, hereby certify that the foregoing translation described in the above certificate is, to the best of my knowledge and belief, a correct translation and is as near as possible to the meaning of the original document.

/s/ William E. Clarke

Tokyo, Japan
Date 24 January 1947

極東國際軍事裁判所

亞米利加合衆國其他

對

荒木 貞夫 其他

宣 審 供 述 卷

供 述 者 川 田 瑞 穂

自分儀我國ニ行ハルル方式ニ從ヒ先ツ別紙ノ通り宣審ヲ爲シタル上
次ノ如ク供述致シマス

八紘一字に就いて

一、私は早稻田大學に於いて漢文の講座を担当し、内閣の囑託をも兼ねて居ります。右講座は昭和五年から現在に至るまで、十七個年にわたるものであります。

二、八紘一字と云ふ語は、第一代神武天皇が紀元元年（西暦紀元前六百六十年）三月、大和橿原に宮室を造られる際に下された詔令中の句「六合を兼ねて都を開き、八紘を掩ひて字と爲す」から出たもので、その詔令の全文は日本書紀に載つて居ります。

三、日本書紀は四十四代元正天皇の養老四年（西暦紀元七百二十年）に一品舍人親王等が勅命を奉じて撰定せられた日本の正史であります。

四、六合は天地四方、八紘は四方を更に區分したる八方のこととて、八極、八荒、八埏などとも書き、列子、莊子、淮南子を始め、中國の多くの古書に出てゐる熟字であり、又一「字と爲す」の字は簠の下、居室のこと、即ち家であります。

五、この詔令では六合をクニノウチ（國の内）、八紘をアメノシタ（天の下）と讀ませてありまして、要するに國內一切を都とし、國民全部

を一家となさんとの意味で、皇徳の誓ねく行き渡り、國民のすべてが永久に繁昌する形容詞であります。

六 「八紘を掩おほひて宇と爲す」の一句を漢文で書きますれば、八紘爲宇となるのでありますが、一刻千金、三皇五帝、五風十雨などの如く、一句の中で對句を作るとは、漢文漢詩によくある例で、八と一とを對にすれば讀んでも調子がよくなりますから、後世では八紘一字と書くやうになつたのであります。中國でも元の呉師道（西曆紀元一千三百二十年頃）の「八」は自作の詩の中に「今日八荒一字に同じ」と云ふ句を使つて居ります。

七、四十五代聖武天皇天平十二年（西曆紀元七百四十年）の詔書には「八荒に君臨す」とあり、五十代桓武天皇延暦二十二年（西曆紀元八百三年）の詔書には「八紘に臨馭す」とあり、八十一代安徳天皇治承四年（西曆紀元一千一百八十年）の詔書には「澤四海を罩め、化八埏に被むる」とあり、又百四代後柏原天皇永正十六年（西曆紀元一千五百十九年）の宣命には「一天昇平、八紘靜謐」とありまして、八荒、八紘、八埏、一天、四海などと文字は色々に書きかへてありますが、意味には少しも變りがなく、初めはいつれも國內の四方八方、隅々までを指

したものであります。然るに段々海外列國との交通が開けますと共に之を概念的に解釋して、世界人類が一家同様、即ち親子兄弟のやうに平和親睦の交際を爲すと云ふ意味に用ゐ、殊に近年八紘爲宇と云はずして八紘一字と云ふ熟字を用ふるやうになつたのは、益々此の意味を裏付けるものでありまして、同義語として四海一家、又は宇内一家、四海同胞、又は世界同胞等の熟語も流行するに至つたのであります。

昭和二十一年（一九四六年）十二月十六日於東京

供 述 者

川 田 瑞 穂

右ハ當立會人ノ面前ニテ宣誓シ且ツ署名捺印シタルコトヲ證明シマス

同 日

於 同 所

立 會 人

河 北 健 治 郎

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